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A
General V I E W
Of our Present
DISCONTENTS.



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A General VIEW of our Present **DISCONTENTS.**

IN all Governments, let them be never so well conducted, there constantly is a Fund of Discontent. The Oddness and Wickedness of Human Nature will not suffer it to be otherwise. Pride, Interest, and false Zeal have all of them their several Fermentations, and occasion Parties, to the Detriment of the Publick. The present Discontents are a melancholy Instance of this. Her Majesty's Reign has been such a Series of great Successes and noble Designs, that in History, the nearest Description of them will appear the most Beautiful. An Empire rescued; a Union after so many fruitless Endeavours in other Reigns, happily effected in this; the greatest Influence in a Confederacy of different Powers and Religions; the Reducing the Grandeur of a mighty Prince, who had the most Solid Strength of any Sovereign in *Christendom* since *Charlemaign*; the Defending her Subjects not only from the Enemy,

but from themselves ; are all of them Scenes very extraordinary in Queen ANNE's Reign : And a noble Simplicity in the representing them will be beyond any Ornaments. However, too general a Sullenness attends our Triumphs ; and the Nation is misrepresented , as labouring under the most dreadful Mismanagement. Faults are rather wished for, than found out : And Invention notably supplies Accusations. The Sources of our present Disquiets are Four ; none of which are so creditable , as to be generally owned as such.

The First is *Jacobitism*.

The Second, A Spirit of Persecution.

The Third, A Competition for Places and Posts.

The Fourth, The inevitable Pressure of the War upon the Circumstances of most People.

These are none of them any Faults of the Government. The Second, I am sure, is owing to a great Excellency of it : However, these make up the Muster-Roll of the Malecontents. As to *Jacobitism*, that there is a *Jacobite* Party is not denied ; because there are several in this Nation, who declare themselves such : The only Dispute being about the Number of them. I cannot but think , and I fancy almost every one else thinks so , tho' for some Reasons they will not own it, that there is a considerable Number of Swearing *Jacobites*,
who

who have taken the Oaths to this Government, for one or both of these Reasons, to do Mischief to it, and Good to themselves, by saving double Taxes, or having Preferment. Some Clergy-men prove this Point mightily, who, tho' they have taken the Oaths, yet seem by their Preaching, Writings, and Conversation, to be strenuous Underminers of the Government.

There are others of all Ranks and Professions, who seem to do the same. Conscience is observed, to have an Elastic Force; which is a Philosophical Term, to signify the Resistance of Bodies to any uneasy Pressure, and their striving to Reinstatè themselves in their former Condition. The Elasticity of these Gentlemen's Consciences is *Jacobitism*. Tho' they have taken the Oaths to this Government, yet they are for undoing what they have done. Sir *William Parkins*, who was Executed for the Assassination Plot, and confessed it, had taken the Oaths to King *William*. The Earl of *A——y* has done the same, and sat in the House of Lords since the Revolution, tho' every one knew his Principle at that time: And he has been since Banished for holding Correspondence with *France*; and is now a declared Papist. But it appears heavy, to labour the Proof of such a plain Point. One Method of undermining the Government, is by the Doctrine of unlimited Passive Obedience; I say unlimited; for in a limited Sense Passive Obedience is certainly true;

true ; and no Whig, I believe, ever denied it ; tho' they are reckoned by some such Disturbers of Government.

The only Means by which we enjoy the Blessing of our QUEEN's Reign was the Revolution, which is Diametrically opposite to the Doctrine of Non Resistance.

The Preaching against Resistance in any Case whatsoever, since the Revolution, is just as if at *Genoa*, they should Preach against Usury ; tho' their State is known to subsist and flourish by it ; they being the greatest Bankers in the World. If the Nation had not turned out King *James* for his Faults, his Government had gone on, and he had left the Crown to the Pretender. It is so very plain that the Revolution was contrary to Passive Obedience, that tho' some do, if they are sufficiently informed, nothing but the utmost Impudence can deny it. The going out of the Kingdom, upon which these idle Reasoners argue, was but one Article against King *James* in the Vote of Abdication : And all the rest of the Articles which were a very great Number, turned only upon the Point of his Misgovernment. Abdicating for Faults of Government, is but a Phrase to signify being Deposed justly : And a Person must have a wretched Understanding (tho' indeed nobody does think it) to imagine his going out of the Nation at that time, was a designed quitting his Crown. If it is meant by the last Article, that his going out of the Nation, was a
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rejecting all Accommodation with the Prince of Orange, and his own Subjects, and consequently made one of the Articles of Abdication ; then the last Article is a Circumstance of Resistance, as high as any of the rest : And this is really the true Sense and View of the Words.

We have received great Benefit from the Revolution : Our Religion and Liberties, and every thing, hold of that Tenure. Is it fit we should call those Rebels and Traitors, who were Instrumental in that Noble Work ? Those brave Noblemen and Gentry, those brave Common People, (for Bravery is of all Ranks) that ventured their Lives for the Publick Good, must they be vilified and treated as Malefactors ? Lastly, must the Queen Her Self be declared to have been a Rebel and Traitor, who with more than Female Courage joined Her Self with those that were in Arms at that time against King James ? Compliment and Flattery have been very near as old as the World : But whether it is, or not, I can't determine, that we now live in an Age of great Refinements and Delicacy of Thinking ; We have found out a Method of Compliment perfectly now. The Addresses to Her Majesty at this Juncture, are generally of a wonderful Turn, with great Expressions of Duty to Her Majesty. They are in Effect, Addresses against Her Title, while they rejoice at the Queen's Reign ; They declare they abhor the only Means, by which She came
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to Reign, by condemning the Revolution, and Resistance of Princes upon any Pretence whatever.

Several of the Addressees Compliment the Queen upon an Hereditary Title ; a Revolution Title is rejected by them with great Dislike. This Method of theirs is subject to great Inconveniencies ; tho' great part of them like it the better, upon that very Account. If the Revolution is once allowed , the Queen's Title is undisputed ; but if not, the Queen's Title is disputed upon the Account of the Pretender. Now to make it a Compliment, when there are Two Titles, to reject the undisputed Title, and put it only upon the disputed, looks like Grimace. Suppose many of these Addressees upon the Hereditary Title, are known to believe the Pretender King *James's* Son ; what can be said for them then ? I fancy I am more ready to disbelieve the Pretender to be K. *James's* Son, than very many of these Addressees ; Yet I cannot say there is any Legal Proof against him : And to declare a Hereditary Right, I am afraid, turns upon Legal Proof. I allow Circumstances against him ; but an absolute Negative Proof is very hard to bring in such Cases, especially when a Sovereign Prince superintends the Cheat.

There is another thing follows very unhappily from it : The House of *Hannover* is shut out from the Succession by it, who have some in the Hereditary Line indisputably before them.

them. It is true, the Addressers have at the same time declared for the House of *Hannover*; but their Addresses labouring under a Contradiction, one Part to the other; it may be question'd which Side is the true Spirit of the Composers. The Answer will be best made, by considering there was no Necessity for their asserting Hereditary Right: But as it was their beloved Notion, and as being at this time an Engine of much Mischief; so in this one may conclude them Real: In the other, about the House of *Hannover*, only using common Caution, and some little Decorum. God forbid I should aggravate any Matter against any Party, further than Equity will admit of: But both parts of a Contradiction cannot be true: I must chuse which of them is most supported by Reason. These Addresses are of an improper Nature; one Party against the other. It makes a perfect *Schism* of Addresses. Addresses should be against the Common Enemy, not against Fellow-Subjects. What Advantage this must be to the *French*, our declared Enemies, more especially at this critical time of a Treaty, offers its self to every ones View. Some of them are expressed so warily, that very worthy Persons have subscribed them, not enough sensible of the Sting that is hid in them; and that they are designed to cast a Slur upon the *Moderate Party* as Republicans, and Enemies to the Church. I think I may venture to say, notwithstanding such a great Outcry, there is no

Republican Party now in *England*. I know there are some Gentlemen, and they but a very small Number, (and among the Common People such Notions do not in the least obtain,) who think a Commonwealth the most reasonable Form of Government: But this is as it were but a Closet Notion. They have no Imagination of bringing it in here: They are not such Visionaries as to expect it. Ours is a Free Government, and while it is kept to, too good to be changed. There is always Trouble and Expence in a Change, tho' it be only of the Persons Reigning; but in a Change of the whole Frame of Government, there must be a violent Concussion: Besides, it is much easier to change a Commonwealth into a Monarchy, than a Monarchy into a Commonwealth. The Transition is much easier, by an Extinction of the several Powers in a Commonwealth, to the one eminent Power in a Monarchy. Denying *Passive Obedience* to the height many carry it, is represented as a Republican Notion; whereas nothing is more certain, than that *Passive Obedience* is to the full as much due in a Republick, as in a Monarchy; and that the Governing Part in a Republick lay Claim to it as much.

I shall not here enter into the Detail of the Dispute about *Passive Obedience*, but I shall make some Observations about it; As, that the Doctrine of *Unlimited Passive Obedience* all at once vacates our Liberties. It is true, it leaves us a
Right

Right to our Liberties; it does not say the Prince may lawfully take them away, but it says, upon no Pretence whatsoever we must oppose him with Force. Now a bare Right without some Power to back it, maintains nothing in this World; so this Doctrine makes every thing we have precarious, at the Mercy of a Creature of the same Species, of the same Human Frailty with our selves. This Doctrine goes upon a Misapplication of Scripture: King *Saul* and *David* were Sovereigns upon an immediate Designation of God Almighty, who ordered the Prophet to Anoint them. They were God's Anointed, without a Figure or Compliment. No Sovereigns can pretend to that now: They are either by Violence, Prescription, Election, or the Laws of the Land: Yet even in *Saul's* Reign, *David* did not observe Passive Obedience. There is one Text of Scripture so wretchedly misapplied, that nothing can be grosser: Yet some Divines of Note have thought fit to make use of it. The Text is this, ——— *For Rebellion is as the Sin of Witchcraft; and Stubborness is as Iniquity and Idolatry*; the 23d Verse of the 15th Chapter of the 1st Book of *Samuel*: Now this is evident from the Verses before and after, to be a Reproving King *Saul*, for his Disobedience to God, in relation to his War against the *Amalekites*, and has nothing to do with the Duty of Subjects to their Earthly Princes: But it is known, and very plain, that People are often for bringing

the Scriptures to their Doctrines, rather than their Doctrines to the Scriptures.

The Notion of the Divine Right of Monarchy is such an Absurdity, as it does not deserve the Confutation by Writers of such wonderful Force of Reasoning, as *Locke* and *Hoadly*. The Patriarchal Scheme engages one so every Step in Nonsense, that it is a great Proof of the good Will those Authors bore to Mankind, to undertake the unpleasant Task of Answering such an unaccountable Hypothesis. Such a one as *L———y* is very proper to defend it. He deals in such Matters. He has declared himself for Reconciling the Church of *England*, and that of *Rome* together. And when he asserts Things as Matters of Fact, it is much safer to lay on the contrary Side. In an Answer to Mr. *Hoadly*, he has asserted, That the Murther of King *Charles I.* was done with as general an Approbation, as the turning out King *James*. I cannot but say, this is as notorious a Fallshood as ever I met with in any Author. The Patriarchal Scheme, and any Notion of Divine Right of Monarchy is Point-blank against our Constitution. Ours is a limited Monarchy. But a Divine Right is Paramount to all Limitations. Where God's Commission is not circumscribed by himself, Man must not pretend to do it. If any Sovereign here declares for Arbitrary Despotick Power, or if he does not, the Subjects are obliged in Conscience, according

ding to this System, to give up all their Liberties, as things which they never had any Right to. In a Commonwealth the Subjects are obliged to rise up in Arms, and knock all their Rulers on the Head, if, as is very natural, the Rulers should favour their own Power, and declare for an Absolute Monarchy : For Republicks are of the Devil, and must not stand. These are horrid Consequences : But it is a narrow Frenzy, that cannot get above such Considerations.

In any Dispute, it is a Point of Wisdom, to consider the Danger of the Mistake on either side : Now the Mistake is much worse in taking one Person's Part against a whole Nation, than a whole Nation's Part against one Person. Preferring Millions of Mankind to one Person's Interest ; if it be an Error, is not an uncouth one. Nature seems to whisper something on that side. Fixing the Power of Sovereigns upon the Good of their People, gives them a noble Foundation. God gives their Power a Sanction and Confirmation to that very Intent, in the Thirteenth Chapter of the *Romans*. The utmost Pride of Human Nature would not of it self desire any thing higher than what this Idea of Sovereignty does allow. But the Pride of Man is lifted above it self, by the servile Flattery and Baseness of such, who are for paying extravagant Distinctions of Respect to the Great.

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Whoever is acquainted with the History of the Times immediately preceeding the Restoration of King *Charles II.* will see a great Resemblance of many Things then and now. Among those that had complied with the Government then uppermost, there were a great many who underhand were labouring for King *Charles's* Interest; and used Methods not unlike what many use now. When an Abjuration was proposed in those Days, there was Arguing against it, extremely like what has been used in relation to the late Abjuration: And I believe pretty much with the same Sincerity. They did not then indeed declare for Passive Obedience: For that would have taken off the Mask quite.

I have gone through the first Article of the Malecontents, viz. the *Jacobites*; which taking Papists, professed Protestant *Jacobites*, and concealed, make up a considerable Number: Tho' Papists, and professed *Jacobites*, one would think were like Negative Quantities in *Algebra*: Their being joined with any Party would make it the less, upon the account of the Scandal it would be, to have the known Enemies of the Government Unite with them. It is very odd, that the best way of supporting a Government, should be to join Interests with the declared Enemies of it. What pleases Papists and *Jacobites*, is not probably any advantageous Circumstance to the present Establishment.

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Any one that goes into publick Places, cannot but take Notice of the great Endearments that pass between professed *Jacobites* and High *Tories*.

Every one knows with what Raptures the *Tories*, who had taken the Oaths to the Government, used to read the *Rehearsals*; a Paper writ by a *Nonjuror* for several Years together, every one of them being designed against the present Government.

The next Article of Discontent, is a Spirit of Persecution: Very many are angry at the Toleration. They have a Mind very much inflam'd against all *Dissenters*; I mean the Protestant: For towards the Papists they have at least Christian Charity.

I do really believe this causes a greater Number of discontented People here, than direct *Jacobitism* does. It is an intolerable Persecution upon many, not to have the free Exertion of their own ill Natures. Not to Persecute, with them is to be persecuted. All Churches have too much of that Temper: Tho' I may say, to the Honour of it, our Church of *England* has it less than any other whatsoever.

No Church pretends to Infallibility, but only the Popish: Yet all Churches seem to be for Acting something towards that Supposition: And Persecution can never be any where with so good a Grace, as where Infallibility is: That once supposed, Persecution has much more

more the Air of Justice. I have had sometimes a bold Thought come into my Head, which I will here venture to throw out : Which is, Whether there is such a vast difference between the Infallibility of a Church, and the being so fully assured their Church is Right in its every Point, that they will be for persecuting furiously, whoever differs from them, tho in the least Punctilio.

I allow Infallibility is the most assuming of all Titles, yet Fallibility sometimes brings a great deal of Wrath with it. I am satisfied true Christianity has nothing like a persecuting Spirit in it; the contrary of it is the most particularly inculcated of any one thing in the New Testament. It is very observable the Spirit of God suits and adapts the several Writings of the Scriptures, in some measure, to the Temper and Genius of the Writers: And tho several of the Penmen of the New Testament were naturally of warm Tempers, yet all their Writings, let them be never so short, inculcate and command mutual Forbearance, and Moderation about Opinions.

Religion is designed for the Peace of Mankind, not as a sacred Engine of Violence and Confusion. God therefore has bestowed Religion as a good Gift on Mankind, as a Principle of Quiet and Harmony. It flows in Circumstances of Kindness from the greatest and Best of Beings; and is not to run like Wildfire amongst us. That noted Verse, *Tantum Reli-*

gio potuit suadere malorum, is true only of Adulterated Religion, tho' *Lucretius* does not limit it. There is something so villanous in Persecution; that it is the thing in the World I most abhor. The Pretence that it goes upon, is what makes it the worse, *viz.* Religion. The naming that in the Case, does but add Impiety to the Injustice. It is a Prophanation of Christianity to suppose it countenances Persecution. When we have Religion in our Thoughts, it should put our Minds into the best Frame, not into the worst. We should not mingle our Respect to God with Actions of the Devil. Zeal for Religion is a very good thing; but is not to shew it self in such a manner: Besides, a great deal of what is called Zeal, has nothing to do with it. There may be abundance of Anger about Religion, and not one jot of it Zeal, either true or false: There may be serving of Interests; there may be Anger at being contradicted; that the Superiority of Judgment, whether Fancied or Real is not acknowledged by others, and they not immediately give into our Sentiments.

I hope I shall not spin the Thread too fine, if I venture to say, tho' I have no occasion for it, to prove the Point further, That tho' we are angry upon no other Account, than that the Truth of Religion is not believed; even that may not be Zeal. However, that must necessarily be allow'd to be Commendable: For that turns upon a certain Indignation, which No-

tional Generous Spirits have, that Truth is not acknowledg'd, when it is offer'd in Philosophical, or any other Propositions whatsoever : But Religion has further Regards, than that which is in common with every Subject of Reasoning. Zeal for the Church of *England* is very often mistaken : People who seldome come to Church, and least practise the Duties enjoined by it, as to Strictness of Life, are often thought to have the most Zeal for it ; which is very absurd : For where there is none for a good Life, there cannot be much for the Doctrines of our Church. In that Case Zeal would be a sort of Compounding with God Almighty, to give him the rest, and be excused a good Life——
But we have not so learned Christ—— Persecution appears so odious, that the Party for it denies the Charge whenever it is laid upon them. Common Sense will tell one, they must not own it : That would drive away several well-meaning Persons from their Party, who don't know the Bottom of their Designs.

The Fury and Rancour they express whenever they speak of the *Dissenters*, shews sufficiently their Dissatisfaction with the Toleration. That is now, God be thanked, become part of our Laws and Constitution ; so to speak directly against it, is not safe : However, when it is mentioned, one may see the Fervour of some Souls against it. When they are much pressed, by way of Retreat, they will say sometimes, they are not against Ease to be allowed to Consciences truly Tender. By

By this they would distinguish away the *Toleration* : Tho' if it was in their Power to do what they pleas'd, they would think Distinctions loss of time.

I don't question but a great many of those who are now *Jacobites* in their Hearts, would have been well enough contented with the Revolution, if the *High-Church* Party might have Governed, and Persecution have taken place as formerly. Their Ill-Nature would have got the better of their Loyalty, and a Persecuting Sovereign would have recommended himself; tho' with a Title derived from the People: For tho' Loyalty can do much with them, yet Spite has a greater Activity.

Their Hopes were mightily up when the Queen came to the Crown. They were such Strangers to Her Majesty's Great Wisdom and Temper, they took it for granted the *Act of Toleration* would be soon Repealed; and every thing run violently in the *High-Church* Channel. *Jacobitism* for a while seemed under a Suspension, dreaming of things Chimerical: But Her Majesty's wise Conduct soon made them shew themselves. *Jacobites* and *Malecontents* appeared in a close Union, and Her Administration was soon affronted by them.

The Third Cause of our Discontents, is a Competition for Places.

A Man commonly becomes from that very time, a declared Adversary to the whole Administration of Affairs, that he is refused a

Place. People generally forgive Faults of Government, much easier than their own Repulses : And to refuse a Man a Place, is very often a Political Translation from a *Whig* to a *Tory* ; and so *vice versa*. If a Man's Principles are on one side, and his Resentments on the other, the latter generally carry it. One does not now meet with a *Cato* or a *Brutus* ; An old *Roman* Spirit is very much wanted in the World. Love to one's Country is used as a Flourish, as a Specious Introduction often to Designs quite contrary to the good of it. They that are discontented upon this Head, of not being preferred by the Government, are pretty numerous ; and being generally of the Upper Sort, for Quality, Understanding, and Activity, they have the greater Influence upon others. They have many of them some Train or other after them ; so that they and their Dependants together, make up a considerable Body.

There is nothing in Fact more notorious, than this of changing Parties for Places being refused or taken away. A Man has changed his Latitude strangely sometimes, within the space of 24 Hours ; from a Church-man of a Moderate Temper, to a great degree of Heat. People deal with their Country, as with a Confederate, to whom they intend to be very true, while they are upon the Article of Getting, but when once they are upon that of Losing, they quit. The Notion of one's Country

is an Amusement only for honest Speculation : It is not an Entertainment, in most Peoples Opinion, for Practical Wisdom ; and when the Good of the Country is effectually prosecuted, it very often comes in only as an After-thought, not as a primary Motive, and the first Impulse. The Good of the Country is often owing to the Passions of Men, rather than the Honesty.

This is a Lamentable, but True Account of the Matter. However, though Human Nature be corrupt, there is no Comparison between the Two Parties. All the Principles of *Whiggism*, I mean such as necessarily constitute *Whiggism*, are True ; for there may be sometimes Eccentric Movements and Freaks ; and all the Principles of *Toryism*, as in Opposition to the *Whiggs*, are False. *Whiggs* can never act Ill, but when they desert their own Principles ; *Tories* never well, but when they desert their own Principles.

I must still be understood, as they are acting in Opposition to each other. *Whiggs* may have Human Infirmities ; but there is a Party wrong upon Principle.

I must confess I cannot see into the Justice of the present Complaints. A Nation may be cheated of its Money, and a Nation may be cheated of something more valuable than Money, its Constitution. I don't believe the first is our Case ; and I pray heartily the latter never may be.

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The last Article of our Discontents, is the inevitable Pressure of the War upon the Circumstances of most People. This brings in the greater Number to the *Malecontents* of any one thing ; and indeed, more than all the rest put together. This affects People of all Ranks ; and it must be owned the greatest part of the Nation is brought into some Difficulties, by the extraordinary Charge of the War.

When People are uneasy in their Fortunes, Discontents against the Government naturally get Ground. When one is once out of Humour, every thing goes amiss. In any Alteration of the Government or Ministry, People who are uneasy, are apt to entertain extravagant Hopes their own Private Affairs may take a better Turn.

People are angry at the Taxes, and Charges of the War ; and feeling the Burthen very sensibly, fancy it needed not have been so heavy : Upon which arises a dismal Complaint, the Nation is cheated, and much more Money raised than there was any necessity for, or than has really been applied to the War.

To this may be answered ; That it is the Nature of a great War, to have several Articles of Expence which must not be specify'd ; That there are secret ways of laying out Money, which are absolutely necessary, and whereof the only Effect depends upon their Secresy : That there are sudden Incidents in War, which require great Sums of Money, which cannot
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be foreseen in the Calculation at the beginning of the Year. These Thoughts are very obvious and natural, and would be allowed any where, if People would be but fair.

If any one considers the Management of the Treasury, he may find Indications of very good Conduct. Money has been borrowed during this War at a very low Rate; an invincible Argument on the side of the Lord T——. We have not heard of any Stops of great Actions, for want of Money; but things have gone on very glib upon that Account.

It is known, the Enemies of my Lord T—— have allowed him an Excellent Man in the Treasury; but they thought he gave the Queen bad Counsel; that is, he was of the Moderate Side. That he must be firm to this Government, is evident to a Demonstration; he being so closely allied to the Duke of *Marlborough*. Where a Great Man's Interest plainly is, one need not question Fidelity.

The whole Ministry is mightily struck at; and a very great Party plainly expresses their Disgust at them: But what has been their Fault? Have not our Affairs gone on very successfully against the Enemy? Has not every thing been as well as could be expected, considering so great a War? Is it strictly Just, when a Ministry has brought a Nation advantage-

ageously through a most difficult War, or I hope very near the End of it, to have them Discarded? Is it any ways consistent with Gratitude, or indeed common Prudence? But Faction considers none of these Things; or rather, to put it truer, considers all these Things in a way quite wrong. Its Point of View is quite different from ours. Great Merit gives great Offence to the Faction. The Duke of *Marlborough* with all the Lustre of his Actions, has been, and is aimed at to be put beside the Command of the Army. The Meaning of this is so very plain, that it is not generally own'd. It was one Part of the Design against my Lord T——, that by turning him out, the Duke of *Marlborough* might be so Piqued, as to quit the Army.

I shall now consider some of the Objections against the Managery of Affairs that has been of late Years. Many seem afraid the Church is in Danger, from Her Majesty's trusting the Moderate Party: But for that very Reason, many wise Persons, and very well affected to the Church, think it is out of Danger. Heat and Violence are not usually the best Guards of any Cause. A great many Bishops are of the Moderate Side, Men of undoubted Piety, Wisdom, and Learning. Why should we suppose these Bishops, who have always profess'd themselves of the Church of *England*, to be Enemies to it, especially since they are interested in its Prosperity? For my Part, I am

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as little apt to suppose a Bishop a *Presbyterian*, as a Pope a Protestant, or the Duke of *Marlborough*, or *Newcastle*, to come into the Doctrine of the Levellers. Some of these Bishops have shewed themselves firm to the Church in King *James's* Reign. I wish every Bishop in that Reign had done the same. And I know of no other Danger to the Church, but from Popery, since the Restoration. The Reason of the Church being pulled down in King *Charles* the 1st's time, came originally from the Madness of the *High-Church* Party, as under a sort of Veil may be seen in my Lord *Clarendon's* History, who being much superior in Understanding and Spirit to any Historian of that Side, is the least partial of them.

The Church of *England* has certainly the better of the Argument against the *Dissenters*; but the Odds of Arguing is lost when Violence takes place. They that think the Church is in Danger, don't consider the vast Disproportion of Numbers: The Nobility and Gentry are all of the Church, and above Nine Parts in Ten of the Tradesmen, and the rest of the People of *England*, are so. I don't here include the *Roman-Catholicks*. An imaginary Danger is sometimes of great use to introduce a real one; and we may be juggled into Popery, by crying out on the Danger the Church is in from *Protestant Dissenters*: And like the *Legerdemain* People, the Party have their Words of Amusement. The Queen is very much affronted

ted by these Suggestions of the Church being in Danger. Beside the Calumny upon great Numbers of all Ranks, who are the most noted for a Religious Regularity of Life, and constant frequenting the Church, in being reckon'd Enemies to it ; Her Majesty's Zeal, which has given sufficient Testimony for it self, seems to be suspected by them. One would have thought Her Majesty might have been secure from any such Aspersions.

One Insinuation concerning our Affairs is, That the War is kept on longer than need be ; That some great Persons get by it ; That a Lord Treasurer never makes so great a Figure, as in so great a War, when such vast Sums of Money must necessarily come into the Treasury ; and that the Profit of the Duke of *Marlborough* by it is very apparent. I allow these things might have some Colour, if the Matter of Fact was not directly against them. No War has ever been carried on with more Vigor than this, as far as our Queen is concerned. The Duke of *Marlborough* is certainly a very Pushing General. The many great Battels he has gained against the Enemy, and the vigorous Prosecution of those Victories, prove plainly he aims at putting an end to the War, as soon as he can ; and he is in the right of it, even in Point of Wisdom : For Fighting Merit, is that of all other the *English* best acknowledge. He is sure by that to be well rewarded. He is so wise a Man as to know, that if at least we don't
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